

(281)

S E L E C T I O N S
FROM THE
V E R N A C U L A R N E W S P A P E R S

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDE,
AND THE
CENTRAL PROVINCES,

From the 24th to the 31st of March, 1868.

THE *Ukbar Alum* of the 27th of February, under the heading "Hindrance of Service," publishes the following:—"Bad and good people are to be found in every caste, country, and village. There is no country or house in which both good and bad are not to be found together. No sensible person will refute this assertion; and when this is the case, it is not right for the ruler of the time to direct that there shall be such distinctions made in the selections of people for employment, and that persons of such-and-such castes shall be excluded. Had such an order been given, even by a Hindostanee chief in his own territory, it would have been strange much more so that the English Government should pass such an order. The Goojur and Brahmin classes are generally excluded from Government employment; and the Police Circular No. 10, dated 9th of March, 1860, prohibits persons of the Kayuth caste from obtaining employment in that department. When it is considered that Mahomedans and Kayuths are placed in the most trustworthy appointments, why should Government work suffer by the latter being excluded? Moreover, by comparison, Mahomedans and Kayuths are, generally speaking, more meritorious and hard-working than other castes; and it is against good rule to pass such an order. No better argument can be offered against the employment of Mahomedans and Kayuths, and it is a great evil to pass such

an order in a department where there is room for thousands to be employed. Another evil caused by this is that it casts a slur upon our own classes ; it is a disgrace upon them. Further, when such orders have been passed, what else remains for the prohibited class or castes but plunder ? And good men will not do this ; they cannot follow any profession they do not understand, and they have not the means of living without service. To our thinking, such an order ought to be cancelled, and one substituted for it, ruling that all classes shall be engaged in every department, so that all classes may share the generosity of Government."

Noticing the intention of Government to levy a tax on tobacco, and to increase the tax on salt, abolishing the Income Tax, the writer is of opinion that it is not a wise measure to increase the tax on salt, as by it the poor will suffer considerably. "And when all the inhabitants of India eat the salt of Government, some consideration for their welfare ought always to be shown them." On tobacco the writer thinks a tax might be advantageously levied.

The *Koh-i-Noor* of the 29th of February publishes an article on the advantages of travelling about and seeing the world. Another article on commerce and trade, similar to one formerly noticed, appears.

The same paper quotes the *Indian Public Opinion* : concerning the question of our relations with the Akhoond of Swat. The Editor adds that there is no doubt that the Akhoond has several times prevented the Mahomedans from raising a crusade against the English ; and in this instance the seizure of the person giving himself out as the Akhoond's agent is not good policy. He is further of opinion that there would not have been any harm in receiving him favorably and hearing his statement, but that harsh treatment will only cause enmity, and the difficulty will be increased.

The *Lahore Chronicle* is quoted to the effect that " whenever a stranger enters any place conquered by the Russians, he is

not well treated." The story of an Englishman and a Hindostanee having been seized by them at Tashkund is then repeated. It is said that the "Hindostanee was set at liberty; but the *Ahl Farung* (European) was kept under a guard, and a descriptive roll of him sent all over the country, in order that he might not be allowed to escape out of it." The writer goes on to say that the Russian Governor in Turkistan has resolved upon establishing workshops for the manufacture of that kind of cloth which comes from Aurungabad through Turkistan to Tashkund, Bokhara, Khojund, and Guzzuk; and the Editor adds that if this kind of cloth is made there will be an end to the importation of English muslin.

The *Meerut Gazette* of the 29th of February, the *Mujm-ool-Bharain* of the 27th, and the *Rampore Ukbar* of the 21st, do not contain anything that requires special notice. The latter paper mentions that Rajah Shere Ahmed Khan, who rebelled against the Maharajah Jummoo, and was expelled from the country, has now laid his grievances before the Secretary of State for India. The writer says,—“Let us see if the English Government will interfere in this case, or give a decided refusal.”

The *Rampore Ukbar* of the 28th of February publishes the following :—“At the time when arrangements were being made in the Tonk State, an anonymous letter was found lying in the tent of the *Sahib* Agent. The letter was to the following effect :—‘Oh! *Sahib Bahadoor*, you have done great violence here in having placed people on the Committee who are not acquainted with the working of the State, and, besides this, both steal and take bribes, while those who in the time of the late Nawab Wazeer-ood-Dowlah and Mahomed Ali Khan, were appointed both in the civil and military departments of the State, and were always praised for their good conduct, you have kept out of it. By this arrangement of yours all the well-wishers of the State are dissatisfied; and I fear that in return for this violence your fate will be similar to that of Mr. Burton, of Kotah.’ The *Sahib*, having heard these contents read, became very angry, and, after sending for the confidential

servants and kinsmen of the Nawab, said, ' In this way you have been the cause of losing the Nawab, and now you will not let Nawab Ibrahim Khan remain at ease. Give me an early answer as to who wrote that *urzee*, otherwise I will at once report to the *Sudder* that there is no one in the State fit to be trusted; that the kinsmen of the Nawab are guided by self-interest and rebellions, and that if the estate is made over to them it will be ruined.' Hearing this, they all became confused, and asked for time to enable them to make over the author of the letter. The *Sahib* said,—' If you do not give me an answer in an hour, I will send off my report.' The *Sahibzada* Ahmed Yar Khan said that he ' thought the writing was that of *Sahibzada* Ali Mahomed Khan, because, at the time when the arrangements were being made, he asked to be placed on the Committee, otherwise he would not let any one rest.' The *Sahib Bahadoor* replied, ' This is true; ' and all concurred in this opinion : ' moreover, on you, too, be the blame.' Then the *Sahib* said,—' If you think this true, what punishment do you advise? ' The *Sahibzada* Abdulla Khan replied that he ought to be sent away to his country (Moradabad), and the jagheer remain, as usual, flourishing." The Editor remarks that the Tonk case has been made a warning example by Government, but that since this has been done, the spirit and desire of the ignorant and rebellious has much increased. " The Government of India being viewed in the light of guardians, these people have refused subjection to their chief, and desire to see him disgraced. They act so as to fan the flame, and then keep aloof, and, when opportunity offers, take an oath. A case of this kind has lately happened at Bareilly, and a friend sends an account of it. One day, Mr. Drummond, Commissioner of Rohilcund, Colonel Crossman, and a son of Mr. Drummond, Lieutenant-Governor, North-Western Provinces, with the *Kotwal*, went to inspect a new Book Club, when some cultivators of Mouzah Mobarikpore presented a letter to the *Sahib* Commissioner, who asked what their complaint was. The cultivators replied that ' the zemindars (land-owners, *gajputtee*) take income from us in excess, because the Nawab Kutb Ali *Sahib* takes in like manner from them.' The Commissioner said, ' If you have a grievance, com-

plain to the Nawab *Sahib* ; I will not interfere in the State matters. Listen ! I am Commissioner of five districts, and not of Rampore only, that I am to hear every trifling complaint.' He then got very angry, and told them to go away, but they still talked on, when an order was given to lead them away by the ears, which was done ; and orders were passed that if in future any rebels brought complaints against the Nawab, a club should be broken over them. Wise rulers have a way of finding out rebels at a glance, and may God keep such rulers for ever ! Mr. Drummond's acts especially are beyond all praise. Another good order passed by the *Sahib* is that when the time for prayer arrives, all Mahomedans may read their prayers. For this order alone, all Mahomedans wish the *Sahib* promotion." The writer goes on to say, "In the same way, at the Lucknow Durbar a person presented a petition to the Viceroy while he was mounting his elephant, and the Viceroy immediately threw the vulgar villager's petition aside. The *Sahib* Agent has written his opinion of the conduct of Tonk, and we, too, approve of it. There is an old saying, that 'the spy of the house is sure to bring down the roof of it.' This saying is applicable to the case in point."

The *Rahnoomai Punjab* of the 20th of February does not contain anything of importance to notice.

The *Ukbar Unjumun* of the 29th of February publishes the following :—"The inconvenience and discomfort felt by travellers at railway stations, owing to the carelessness and negligence of railway servants, is very great. It has been frequently published in the papers ; it has been brought to the notice of Government ; and although some of the evils complained of have been mitigated by other arrangements made by Government, still there are complaints, and a friend of ours wishes to make known some of them. The first is concerning the distribution of passage tickets. There is a wall between the giver and the taker : in this wall is a window, into or through which the traveller puts his hand, and gives the money. When the requisite amount is paid, the ticket is given, but when there happens to be a deficiency, or something in excess of the fare,

then there is a difficulty ; and the traveller never gets back his change. This is owing to there being such a crowd assembled, and much pushing and elbowing from the window ; for when one is pushed away, he must depend entirely upon the giver of the ticket for his change or ticket, as the case may be. The traveller cannot obtain justice, as, owing to the limited time allowed, he cannot get near the station master, and from him seek redress. Secondly, so little time is allowed for the distribution of tickets that the train frequently approaches the platform before all who require them have been supplied, and then no one is attended to, and those who have not succeeded in getting tickets have to suffer for it, as no notice is taken of them. Having such a plan for the distribution of tickets, and allowing only a few minutes for distributing them, looks very much as if the head officials of the railway had knowingly disregarded all sense of justice, and determined to give discomfort to travellers. If, as a favor to the public, they, the head officials, would make some arrangements to counteract this evil, it would be well." It is suggested that " the dates of the tickets should be recorded at the end of the journey, when making over the tickets, instead of before starting ; further, that a corner be cut off, so that the tickets may not be used again ; further, that tickets should be procurable at any time at any station ; and that the person in charge of the Ticket Department should always have change ready by him. As it is now the custom to tell travellers to bring their own change, so the traveller, rather than cause delay and be disappointed, gives his rupee, and gets no change in return." The writer goes on to say,—“ At some stations it is customary to prevent travellers from approaching too near ; and only when tickets are being distributed are they allowed to go near the station. It has even been known that the warning bell has been faintly sounded, so that it rested with the peon to give notice to only a chosen few that the time for distributing the tickets had arrived. Then some of the travellers went to find that tickets had been given, and the time for giving them was past. One man declared that this happened to him only yesterday. It is surely worthy of consideration that no profits arise from

the income ; that servants have the means of accepting bribes ; and that travellers suffer loss and are greatly inconvenienced." The writer proceeds to enumerate other causes of complaint ; among others, the confusion consequent upon travellers who, having taken tickets, are at some stations placed in a room, and when the train arrives, and those who have to alight have done so, those who are going are "opened out," and there is such confusion that one tumbles over the other. The conduct of the chuprassees is also complained of ; they are said to order travellers into the carriages, and use force if they do not do so as quickly as they desire, whether there be room for them or not. He goes on to say,—“If the station master or booking clerk were present at such times, to point out what carriages have room, it would be a great comfort to travellers. It is also the rules to lock up people in the carriages, so that if any one wishes to get out at any station, and asks the peon to open the door, it depends entirely upon the temper of the peon whether he will do so or not.” Many other instances of harsh treatment are pointed out ; and the Editor recommends that, as it is so difficult for friends to obtain an interview unless they are acquainted with the peons, it would be as well if each person received a ticket of the value of one pice, so that he might be able to see his friend at the station. “By this the income will increase, and travellers be much comforted by being able to see their friends.”

The *Sadik-ool Ukbar* of the 29th of February is made up of extracts and old news.

The *Bhiddia Bilas* of the 22nd of February mentions the fact of some French newspaper having stated that the Emperor of Russia, in conquering Asia, is only carrying out the will of Peter the Great. On one side, he is threatening Persia and Turkey ; and on the other, having made great conquest in Turkistan, is now sharpening his fangs for Hindostan and China ! “In Moscow, the foretellers of events have for years said that when the Russians pass Samarkund all Asia will be one empire, and the Meguls and Tartarees will then form friendship and reign over the whole world.” The Editor

"wonders how the English Government have shut their eyes to all this ; and cannot see how the Russians are advancing, and how they will form the barriers to the east."

The *Naiya Rajisthan* of the 28th of February does not require special notice.

The *Rohilcund Ukbar* of the 29th of February, under the heading "Nagpore," says that the *Padri Sahib* came from Nagpore to Poona, and, after examining the school, ordered the masters not to appear in the school-room with Hindostanee shoes on their feet, but added that if they wore English shoes it would not signify. The *Oude* paper is quoted concerning the discovery, through the exertions of the police, of a tribe known as *Nauth* or *Dugrie*, who from three generations have been committing all sorts of depredations. "There are about 300 men, each provided with a knife, and a stone for sharpening it, and one blanket. After the *Dewalee* they go into different districts, drink to excess, and commit crime. Some thirty of this tribe have been seized and punished, and the head of the tribe has also been taken. In all, forty-two have been taken."

The *Malwa Ukbar* of the 26th of February mentions, on the authority of another paper called the *Murdhunmunt*, that at a village named Dhai, some seven miles from Nagpore, a stone fell from the heavens, making a noise like the report of a cannon. "Those who have seen this stone say that it must weigh a thousand maunds. It is black and dirty-white, with the smell of burnt fireworks." It is further said that stones like to this one have fallen more than once in the same village.

The *Bhiddia Bilass* of the 29th of February mentions that "some one having laid a complain against Fazl Hussain, *karinda* of Rajah Dilsook Rai, Chief of Bilrampore, *Felly Sahib*, the Magistrate, ordered him 15 days' imprisonment. The Rajah *Sahib's* Agent appealed to the Collector, and begged that until the case was appealed his servant might be saved from prison. The Collector ordered him to appeal at once,

and said that he would hear him. This was done, and the *karinda* was let off. The truth is, he pardoned the respectable man. Some say this is not just for appeal to be allowed, and that Judgment passed upon it is against rule." The Editor remarks that he thinks the Collector *Sahib* did well in saving a respectable man from disgrace. "What does it signify what people say? Perhaps people have said this from envy and malice against the Rajah *Sahib*, who before the Mutiny was a village *putwaree*. In the Mutiny he did good service for Government, and was rewarded with a village, and the title of Rajah."

The *Noor-ool-Ubsar* of the 2nd of March, under the heading "Allahabad," says,—“Where is the efficiency of the Police? It is marvellous to relate that on the 9th of February, under the corner of the old Kotwallee, a shop which was locked had property to the value of Rs. 125 taken out of it. The shop had four padlocks, all of which were broken, and the thief walked away with the property. When the owner (a Bengalee,) complained, the Police turned him out, and, after taking his name, told him the case would be enquired into.”

Under the heading "Bareilly," it is stated that some soldiers of the 37th Regiment were out shooting, and asked a woman near a village for water; upon which the villagers turned out and beat them with clubs so severely that one was nearly killed. One Hindostanee was wounded. The writer proceeds to say,—“The *Friend of India* says the soldiers were not to blame, but a Court of Enquiry is held.” The Editor does not think it likely that the villagers would beat soldiers merely because they asked a woman for water; and he adds—“Those who are unacquainted with the condition of Hindostan and soldiers might believe it, but here, day and night, soldiers commit themselves.”

The *Abahait Hind* of the 1st of March publishes an article headed “Reform in the Manners and Customs of Mankind.” The writer says:—“It must be known to all men and women that education tends to a virtuous end. In the covetousness of wealth, the perpetration of any crime will bring down the

anger of the rulers when it comes to light; and it is a crime set down in a future world, for which the criminal must give an account and return. Why, then, do not mankind, when they can do praiseworthy acts with very little trouble, do so? and for a little comfort, why do they neglect that which is good?" The writer adds that those who recognize God, and who are well read in lessons of wisdom, are of opinion that for the benefits of their lives and property, distinct rules of religion should be made for them," &c., &c. He goes on to say,—“In the reign of the English, generally speaking, people have no regard for religious rules: they are so wrapt in their own hearts' pleasures that all else is forgotten. It is a great pity that with such persons the fear of the future is not thought of; they have a screen of carelessness before their eyes. With natives, generally, in the face of the existence of a wife, they keep ten or twelve women in their homes, and neglect their wife; while some do such things as cannot be mentioned, and glory in doing so. The best of it all is that our kinsmen, witnessing all this, do not care to rebuke them; but if they only once do so, they turn from them, and go on from bad to worse, declaring that they are masters of their own actions.” The Editor remarks that now-a-days every person has become so brave that all fear of the Ruler above in heaven, and the Ruler below on earth, is gone; and that in Hindostan bad customs have sprung up among both Hindoos and Mahomedans. But he adds,—“We hope all will be righted by the assemblies now formed, and that all these evils will soon be remedied.”

The *Khair-khwah Punjab* of the 2nd of March does not require particular notice.

The *Sholatoor* of the 3rd of March quotes from the *Oude Ukbar* a case of seduction, the victim being a young girl, the Lothario a Serishtadar; and remarks that the case was reported to the officer under whom the Serishtadar served; and that he, the officer, grew very angry, but still had a desire to save the Serishtadar from disgrace. He therefore sent for the offender, spoke seriously and reprovably to him, and gave orders that if he did not marry the girl he would be

punished. The result was that, although it was against the wish of the parents, they had to put up with the marriage of their daughter with this man. The Editor remarks that "if this is to be the rule of the English, and this their justice, it will be hard for poor people to save and keep their honor; and all evil disposed persons will be happy to find it so."

The *Oude Ukbar* of the 3rd of March, the *Ukmil-ool-Ukbar* of the 4th, and the *Nusseem Jounpore* of the 3rd, do not require special notice.

The *Nujm-ool-Ukbar* of the 4th of March publishes an article headed "The English rule in the early days of the Hindostanees." The writer points out that there are two parties: one in favor of Hindostan to be ruled by Hindostanees, the other in favor of Hindostan to be ruled by the English; but that both agree in opinion that there should be a Political Agent kept up, by whose example the Hindostanees may be made perfect rulers; the chiefs to have no knowledge of the Agent's interference in State matters, nor even to know that he is Agent at all. The writer goes on to say,—
 "Those who are well-wishers of Hindostanees know full well that if they are left entirely to themselves, their flatterers will soon bring them to naught, and the result will be the attachment of their country. Some Agents who receive pay from Hindostanee Chiefs have heaped abuse and disgrace upon those great men who have established India, for they say that the English have knowingly made the chiefs of Hindostan appear worthless, in order that, because they are said to be so, they may not be deemed worthy to rule; and that when this is the case, the country must be, *nolens volens*, placed under British rule. The opinions of such people are on an equality with some of the ignorant people of Hindostan,—*viz.*, that the English do not wish any native chief to gain power and position; and they give the States of Kathree and Travancore as examples of good government, and do not know that if out of the hundred and one Native Governments in one quarter of Hindostan two are good, what is to be, or is not to be, is all the same. In Hindostan there are a hundred and

fifty States, but those who know and talk thus say that the English ought to teach the Native Chiefs to give up their luxurious habits and tyranny, as, if they do not do so, they place them in a bad light. In the Mysore case, it was the opinion of many of this party that no British Officer should be removed, that English rule should be observed, the State and title only remaining in the name of the Rajah, and that after all expenses are paid, the balance should be made over to the Maharajah; but they do not consider whether Hindostanee chiefs care to work according to English rule," &c., &c. The writer proceeds,—“The desire of a native is to collect money, whether by violence or otherwise does not much signify. Like the rule of Scindia, some collections are made tyrannically, others not so, in the same way as Joudpore and Cashmere, sometimes like Holkar in Baroda, &c., &c. Still, with all this, in the same way that money is gained in excess, so in the same way this money is given to those English who generally make it their duty to speak or write in favor of those Hindostanees. Many of those people who are in favor of Hindostanee rule wish that native chiefs may have great landed possessions for them to rule over, and also that they may prove themselves worthy of this and other great works; but, until the Government interferes, how can this end be accomplished? Sometimes it happens so when a chief dies, and his young heir is left with the English. What wonder if, in perusing the reports of Mr. Meade and Colonel Eden, one finds that so long as they remained in Native States those States flourished; and that when they were made over to native rulers they were ruined? There are some eighty-nine States in Central Rajpootana in which good was expected, and on the chiefs arriving at the age of discretion, they were placed in charge; but no sooner was this done than all the signs of good work effected in the time of the British rule disappeared, and cannot be traced. Bhurtpore, which remained twelve years under English rule, what benefits it has gained! And now we bring to notice Bhawulpore, in which State were disturbances to such an extent that neither life nor property was safe until at last, when in a hopeless state, on account of the youth-

fulness of the Chief, the Government took charge of it. Twelve years have passed since Sir John Lawrence recommended Lord Dalhousie to take this State in charge, but it was not then carried out. The result is that Mr. Ford, the Commissioner, has increased the prosperity of this State,—the income rising from fourteen to twenty lakhs of rupees per annum." The Editor recommends that the Agent be kept a few years longer, instead of removing him, as he thinks that the removal of the Agent would result in the ruin of the Rajah.

The *Oordoo Delhi Gazette* of the 7th of March is mainly occupied with extracts from other papers.

The *Mujm-ool-Bharain* of the 5th of March mentions that an Agent from the Chief of Yarkund, when at Lahore, requested permission to be allowed to present himself before the Governor-General, and was told that it would be but useless expense, as the Governor-General would soon be at Simla.

The Dewan Kulwunt Rai is said to have asked permission to remain a short time longer at Umballa; but as, on enquiry, it was found that he was in correspondence with the Maharajah, imperative orders were issued for his immediate departure for Benares.

The *Lawrence Gazette* of the 7th of March, the *Allygurh Institute* of the 6th, the *Punjabee Ukbar* of the 6th, and the *Moofeed-ool-Anam* of the 5th, do not require special notice.

The *Adebe Hind* of the 6th of March, after extracts from other papers, mentions that General Dunsford, commanding at Peshawur, has advised the Government not to discipline or to arm the Native troops similar to the Europeans, as, if such an arrangement be carried out, serious mischief will some day result, as was the case in 1857. The writer says that the Governor-General and Council also lean to this opinion.

The *Kaleid Ummed* of the 7th of March publishes the following :—"A letter from the King of Persia has been sent to the *Muschied Hakim*, to the effect that if the Sirdar Yakoob Khan asks for money, to give him three lakhs, and take a bond from him. Sirdar Abdul Khan's camp news is to the effect

that, owing to the want of supplies, the army was in great distress. Many killed horses and ate them, and many fell sick in consequence. The Ameer Azim Khan has ordered supplies to be sent, and the *bunneahs* are harshly treated."

The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1868.	1868.
1	<i>Ukbar Alum,</i>	Meerut,	Feby. 27th	March, 3rd
2	<i>Koh-i-Noor,</i>	Lahore,	" 29th	" 3rd
3	<i>Meerut Gazette,</i>	Meerut,	" 29th	" 3rd
4	<i>Muj-mool Bharain,</i>	Loodiana,	" 27th	" 4th
5	<i>Rampore Ukbar,</i>	Rampore,	" 21st	" 4th
6	<i>Ditto,</i>	Ditto,	" 28th	" 4th
7	<i>Rahnoomai Punjab,</i>	Sealkote,	" 28th	" 4th
8	<i>Ukbar Unjumun,</i>	Lucknow,	" 29th	" 4th
9	<i>Sadik-ool Ukbar,</i>	Bhawulpore,	" 29th	" 4th
10	<i>Bhiddia Bilass,</i>	Jummoo,	" 22nd	" 5th
11	<i>Naiya Rajisthan,</i>	Jeypore,	" 28th	" 5th
12	<i>Rohilcund Ukbar,</i>	Moradabad,	" 29th	" 6th
13	<i>Malwa Ukbar,</i>	Indore,	" 26th	" 7th
14	<i>Bhiddia Bitass,</i>	Jummoo,	" 29th	" 8th
15	<i>Noor-ool-Ubsar,</i>	Allahabad,	March, 2nd	" 4th
16	<i>Abahaiyat Hind,</i>	Agra,	" 1st	" 5th
17	<i>Khair-khwah Punjab,</i>	Goojranwalla,	" 2nd	" 5th
18	<i>Sholatoor,</i>	Cawnpore,	" 3rd	" 6th
19	<i>Oudh Ukbar,</i>	Lucknow,	" 3rd	" 6th
20	<i>Ukmil-ool Ukbar,</i>	Dehli,	" 4th	" 6th
21	<i>Nusseem Jounpore,</i>	Jounpore,	" 3rd	" 7th
22	<i>Nujm-ool Ukbar,</i>	Meerut,	" 4th	" 7th
23	<i>Oordoo Dehli Gazette,</i>	Agra,	" 7th	" 7th
24	<i>Mujm-ool Bharain,</i>	Loodiana,	" 5th	" 8th
25	<i>Lawrence Gazette,</i>	Meerut,	" 6th	" 8th
26	<i>Allygurh Institute,</i>	Allygurh,	" 6th	" 8th
27	<i>Punjabee Ukbar,</i>	Lahore,	" 6th	" 9th
28	<i>Moofeed-ool Anam,</i>	Futtehgurh,	" 5th	" 9th
29	<i>Adebe Hind,</i>	Dehli,	" 6th	" 9th
30	<i>Kaleid Ummed,</i>	Lahore,	" 7th	" 9th

31 } Two Nagri papers received on the 6th and 7th of March.

32 } The *Gwalior Gazette* has not been regularly received.

(True translation.)

GEORGE WAGENTREIBER,

Government Translator of Selections from Vernacular

Newspapers, Upper India.

DELHI:

The 31st March, 1868.